

of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona; and themselves.

During the years 1971–1973, human remains representing a minimum of six individuals were removed from sites designated GR 2752, GR 2910, GR 3053, and AZ U:13:35 ASM, on the Gila River Indian Reservation, Pinal County, AZ, by Donald Wood, staff member of the Arizona State Museum. The human remains were originally classified as faunal remains. In 2005, a staff member of the Arizona State Museum examined collections of faunal bones from sites on the Gila River Indian Reservation and reclassified these six sets of remains as human bone. These are fragmentary sets of human remains that were not collected from recognized mortuary contexts. No known individuals were identified. No associated funerary objects are present. Additional human remains from the same survey, representing a minimum of three individuals, were reported in a Notice of Inventory Completion published in the **Federal Register** on December 29, 2000 (Volume 65, Number 251, page 83081).

Based on characteristics of the mortuary program, the human remains have been identified as having a high probability of association with the archeologically-defined Hohokam tradition, which spans the years circa A.D. 500–1350/1400.

In 1974, human remains representing a minimum of one individual were removed from site AZ U:13:65 ASM on the Gila River Indian Reservation, Pinal County, AZ, during archeological investigations conducted by the Arizona State Museum under the direction of Gwinn Vivian as part of the Queen Creek Floodway project. The human remains were originally classified as faunal remains. In 2005, a staff member of the Arizona State Museum examined collections of faunal bones from sites on the Gila River Indian Reservation and reclassified these remains as human bone. These are fragmentary human remains that were collected from the surface and not from a recognized mortuary context. No known individual was identified. No associated funerary objects are present.

Based on characteristics of the mortuary pattern and the attributes of the ceramic style, the human remains have been identified as having a high probability of being associated with the Classic Period of the Hohokam archeological tradition, which spanned the years circa A.D. 1150–1350/1400.

Continuities of mortuary practices, ethnographic materials, and technology indicate affiliation of Hohokam settlements with present-day O'odham (Piman), Pee Posh (Maricopa), and Puebloan cultures. Oral traditions documented for the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico support affiliation with Hohokam sites in central Arizona.

Officials of the Bureau of Indian Affairs and Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of seven individuals of Native American ancestry. Officials of the Bureau of Indian Affairs and Arizona State Museum have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact John Madsen, Repatriation Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621-4795, before September 2, 2005. Repatriation of the human remains to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Arizona State Museum is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-

Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: July 11, 2005

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Northwest Christian College Museum, Kellenberger Library, Eugene, OR

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the possession of Northwest Christian College Museum, Kellenberger Library, Eugene, OR. The human remains were removed from San Juan County, WA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the Northwest Christian College Museum, Kellenberger Library and State Museum of Anthropology, University of Oregon professional staff in consultation with representatives of the Lummi Tribe of the Lummi Reservation, Washington.

In the early part of the 20th century, human remains representing a minimum of two individuals were removed from Lopez Island of the San Juan Islands, San Juan County, WA, by Theodore Leavitt. The human remains were donated by Mr. Leavitt sometime between 1922 and 1928 to the Eugene Bible University Museum (now the Northwest Christian College Museum, Kellenberger Library). According to the museum records one cranium was found by a tree on Lopez Island and the other cranium was located in Mud Bay on the beach of Lopez Island. No known individuals were identified. No associated funerary objects are present.

Lopez Island, part of the San Juan Islands in San Juan County, is located in the Northern Straits area and was historically occupied by a number of Salish peoples speaking various dialects of the Northern Straits language (Suttles, 1990). The Salish people or "tribes" and those surrounding them in the Northern Straits area practiced artificial cranial reshaping in the pattern noted in the remains of the two individuals.

Therefore, the cranial reshaping of the human remains is consistent with the origin of the skeletal material as listed in the museum records and supports a cultural affiliation of the material with the Salish peoples of the Northern Straits area. By the mid-19th century most of the Salish peoples of the Northern Straits area were sent to the Lummi Reservation in northwestern Washington (Suttles, 1990).

Lopez Island is within the ancestral and traditional lands of the Lummi Tribe of the Lummi Reservation, Washington. Historical evidence, morphological characteristics, the presence of artificial cranial reshaping in the pattern typical for aboriginal Northwest Coast populations (fronto-occipital), and provenience information suggest that the human remains are Salish. Members of the Lummi Tribe of the Lummi Reservation, Washington are the present-day descendants of the Salish people of the Northern Straits area.

Officials of the Northwest Christian College Museum, Kellenberger Library have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Northwest Christian College Museum, Kellenberger Library also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Lummi Tribe of the Lummi Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Maureen Cole, Director, Northwest Christian College, 828 E. 11th Avenue, Eugene, OR 97401, telephone (541) 684-7237, before September 2, 2005. Repatriation of the human remains to the Lummi Tribe of the Lummi Reservation, Washington may proceed after that date if no additional claimants come forward.

Northwest Christian College Museum, Kellenberger Library is responsible for notifying the Lummi Tribe of the

Lummi Reservation, Washington that this notice has been published.

Dated: June 27, 2005

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 05-15324 Filed 8-2-05; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Horner Collection, Oregon State University, Corvallis, OR

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the possession of the Horner Collection, Oregon State University, Corvallis, OR. The human remains were removed from Wasco County, OR.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Horner Collection, Oregon State University professional staff in consultation with representatives of the Confederated Tribes of the Warm Springs Reservation of Oregon.

The Museum of Oregon Country, Oregon Agricultural College was renamed the John B. Horner Museum of the Oregon Country in 1936, and became commonly known as the Horner Museum. The Oregon Agricultural College was renamed the Oregon State College in 1937, and became Oregon State University in 1962. The Horner Museum closed in 1995. Currently, cultural items from the Horner Museum are referred to as the Horner Collection, which is owned by, and in the possession of, Oregon State University.

At an unknown time, human remains representing a minimum of five individuals were removed from an unknown site in Shaniko, Wasco County, OR. In December 1974, Keith Chamberlain gifted three skulls and three mandibles to the John B. Horner Museum of the Oregon Country. It is unknown whether the human remains

were removed by Mr. Chamberlain. Upon examination of the human remains it was discovered that two of the three mandibles originally thought to be associated with two of the three skulls, in fact represented an additional two individuals. No known individuals were identified. No associated funerary objects are present.

A handwritten note in the museum file states, "3 (skulls) - mineralized - from Shaniko Eastern Oregon from Stone Age Site." The author of this note is unknown. The "Stone Age Site" referred to is unknown. Shaniko, Wasco County, OR, is within the territory ceded to the United States in the Treaty of Wasco, Columbia River, Oregon Territory, June 1855, by the Confederated Tribes of the Warm Springs Reservation of Oregon.

Officials of the Horner Collection, Oregon State University have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of five individuals of Native American ancestry. Officials of the Horner Collection, Oregon State University have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Confederated Tribes of the Warm Springs Reservation of Oregon.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Sabah Randhawa, Executive Vice President and Provost, President's Office, Oregon State University, 600 Kerr Administration Building, Corvallis, OR 97331, telephone (541) 737-8260, before September 2, 2005. Repatriation of the human remains to the Confederated Tribes of the Warm Springs Reservation of Oregon may proceed after that date if no additional claimants come forward.

Horner Collection, Oregon State University is responsible for notifying the Confederated Tribes of the Warm Springs Reservation of Oregon that this notice has been published.

Dated: June 26, 2005

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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